INSPIRED IN THE ORIGINAL ENGLISH: THE LIFE AND WORKS OF PETER S. RUCKMAN, FEATURING JOHN R. RICE AND J. FRANK NORRIS

by

JACOB B. BRATCHER

(Under the Direction of Michael P. Winship)

ABSTRACT

Using biographical treatments of prominent fundamentalists including Peter Ruckman, John R. Rice, J. Frank Norris, and Gail Riplinger; and engaging with previous scholarship on the King James Version Only Movement by scholars including Timothy Whelan and Jason Hentschel, as well as perspectives on fundamentalist religion and material culture, this paper traces the origins and chronological development of the King James Version Only movement in American Protestant fundamentalism over the twentieth and early twenty-first centuries.

INDEX WORDS: Christian fundamentalism, Peter Ruckman, John Rice, Frank Norris, Gail Riplinger, Timothy Whelan, Jason Hentschel, King James Version, Curtis Hutson, Jack Hyles, King James Only, KJV Only movement, King James Bible, material culture, sensory fundamentalism, Southern Baptist Convention, Congregational Methodist, The Sword of the Lord, Andrew Himes, Hugh Pyle, Independent Baptist, Bible Babel, Handbook of Manuscript Evidence, Bob Jones University, Hyles-Anderson College, Jack Chick, New Age Bible Versions, Benjamin Wilkinson.

# INSPIRED IN THE ORIGINAL ENGLISH: THE LIFE AND WORKS OF PETER S. RUCKMAN, FEATURING JOHN R. RICE AND J. FRANK NORRIS

by

JACOB B. BRATCHER

B.A., Lipscomb University, 2016

A Thesis Submitted to the Graduate Faculty of The University of Georgia in Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

ATHENS, GEORGIA

2020

© 2020

Jacob B. Bratcher

All Rights Reserved

# INSPIRED IN THE ORIGINAL ENGLISH: THE LIFE AND WORKS OF PETER S. RUCKMAN, FEATURING JOHN R. RICE AND J. FRANK NORRIS

by

JACOB B. BRATCHER

| | |
|---|---|
| Major Professor: | Michael P. Winship |
| Committee: | Akela Reason |
| | Scott Nelson |

Electronic Version Approved:

Ron Walcott
Interim Dean of the Graduate School
The University of Georgia
May 2020

# DEDICATION

This paper is dedicated to the memory of my great-grandfather and namesake, Jacob P. Bratcher (1920-1996). "J.P." only had an eighth-grade education, but he taught his family the motto, "Anything worth doin' is worth doin' right." I have been encouraged by those words more than once.

I also dedicate this to my grandmother Martha (Ward) Braswell, who, when I myself was a high school student, both earned her GED and beat lymphoma into remission at the same time. I continue to be inspired by your example that no two things are greater than perseverance and education.

This research would have never been conceived, much less realized, if not for my advisor Prof. Michael Winship and committee members Prof. Scott Nelson and Prof. Akela Reason. Your constructive comments, eye-opening suggestions, and continual magnanimity are the foundation upon which this project was built or the giants' shoulders upon which it stands.

To my colleagues, classmates, and dear friends Patrick Allen, Sarah Anderson, Christian Bingham, Chris Bowers, Caleb Denham, Hunter Harris, Jonathan Hepworth, Devin Jerome, Elizabeth Kenison, Nathanael Mickelson, Louise Milone, Laurel Schafer, Nick Severson, Sara Small, Devon Spiva, and Micah Shane Taylor: thank you, thank you, thank you.

Special thanks also to pastor Ron Ralph and the gracious congregation at Cornerstone Baptist Church in Carthage, TN, whose library contains a large number of Peter Ruckman's books, for unfettered access to your materials; to Dr. Shelton Smith, current president and editor-in-chief of The Sword of the Lord in Murfreesboro, TN, for his amiable helpfulness over the phone and eagerness to point me toward further reading; to pastor David Bratcher for allowing me to copy and cite clerical correspondences and ecclesiastical records—as a result of which, crucial information about the historic Congregational Methodist denomination is herein publicly available for the first time; to pastor Dr. Jason Hentschel, for his cordial goodwill in explaining further to me the scope of his work and potential directions for future research; and to Dr. William Combs, professor at Dallas Baptist Theological Seminary, and Adam Winters, archivist at The Southern Baptist Theological Seminary, for their extensive recommendations on source material to better understand the context and scope of Bible version debates among Baptists in the United States.

TABLE OF CONTENTS

Page

DEDICATION.....#

LIST OF FIGURES.....#

SECTION

1 INTRODUCTION.....#

2 *SET THE BATTLE IN ARRAY*: PETER RUCKMAN ARRIVES ON THE SCENE, OR, HOW TO OUT-FUNDAMENTAL THE FUNDAMENTALISTS.....#

3 THE CENTER COULD NOT HOLD: JOHN R. RICE IN DECLINE.....#

4 THE SWORD OF THE LORD--AND OF PETER S. RUCKMAN.....#

5 *THY WORKS DO FOLLOW THEE:* RUCKMAN'S LEGACY.....#

6 HISTORIOGRAPHICAL CONVERSATIONS.....#

BIBLIOGRAPHY.....#

# LIST OF FIGURES

Page

Figure 1: Photo of J. Frank Norris .....#

Figure 2: Photo of John R. Rice.....#

Figure 3: Photo of Peter S. Ruckman.....#

Figure 4: Photo of John R. Rice and Peter S. Ruckman .....#

Figure 5: Photo of Gail (Kaleda) Riplinger .....#

Figure 5: “No Women in Heaven".....#

Figure 6: “No Women in Heaven”

*Whence comest thou?* Or, an introduction

For over a half-century, many prominent theological and ecclesiastical kingmakers of American evangelicalism and fundamentalism have waged pitched battle over a creed for which some offered defenses from doctrinal precedent and antecedents, most struggled to categorize, and all misunderstood without adequate historical context. That dogma is called King James Version (KJV) Onlyism. It is a commonly known belief among fundamentalists but little-known to the outside world. KJV Only adherents believe that the traditional English version is not only the word of God, but that it is also infallible and/or inerrant, containing not only the word but the very *words* of God. It is a belief system of, by, and for fundamentalists who commonly believe in separation from mainline denominations and "the world" in general. Because of its nature as a central doctrinal controversy, non-secular journals and academics allied or adjacent to fundamentalism have collectively strewn a copious record of their pro- and anti-KJV Onlyism polemics across the past five decades. These attacks and rejoinders were often made under the guise of historical arguments, but always contained giveaways that the author was weaponizing fundamentalism's histories to prove the scriptural superiority of their beliefs. Despite all the theological noise which was generated and entire books published by colleges within the fundamentalist ecosystem[1], the King James Version Only movement has not received an extended examination from secular academia except

[1] George W. Dollar, *A History of Fundamentalism in America* (Greenville, SC: Bob Jones University Press, 1973), 114.

for two short pieces in separate collections of articles each published less than a decade ago.[2] Of those two, neither author was a historian.

There is by now, in other words, decades' worth of material in which non-historians with frequent spiritual axes to grind did battle to prove whether a sect with most peculiar beliefs on the inspiration of the English scriptures could claim a chain of succession from historical Christian doctrines and reformers. Instead, this thesis proposes to use historical methods to contextually narrate the origins and evolution of the King James Only movement. Previous theologians-turned-historians such as George Dollar and Jason Hentschel, by weaponizing history for religious narratives, neglected to credit significant details and individuals.[3] As a result, this paper will show how previous narratives of the King James Only Movement were inaccurate both by using incorrect timeframes, and also by seriously underestimating the scope and sphere of influence which the movement exerted on the mid-late twentieth century American religious landscape.

The origins of the KJV Only movement reach to the early years of the twentieth century. By 1909, the cultural and religious dominance of arguably the English language's greatest artifact, the King James Version of the Bible, had quite easily re-asserted itself after being seriously challenged for the first time in some 250 years.[4] Oxford University Press, which to this day holds the exclusive printing rights to the KJV in the United Kingdom, attempted to update the Authorized Version with what was

---

[2] Jason Hentschel, "The King James Only Movement," in *The Oxford Handbook of the Bible in America* (New York, NY: Oxford University Press, 2017), and Timothy Whelan, "King James Only," in *Encyclopedia of Religious Controversies in the United States* (Santa Barbara, CA: Credo Reference, 2013), pp. 428-429.

[3] Ibid.

[4] Bruce Metzger and Michael Coogan, eds., *The Oxford Companion to the Bible* (Oxford, UK: Oxford University Press, 1993).

published in Great Britain as the Revised Version (1881) and in the United States as the American Standard Version (1901). While conservative theologians on either side of the Atlantic greeted it with scorn,[5] the general public reacted with a more benign but damning indifference. The intended update to the KJV simply did not sell. It had done so poorly, ten years after the Revised Version's first and only edition, that the *Salt Lake Herald* observed in 1887 that while "the KING JAMES BIBLE continues to be sold and given away by the million every year […] if you want a 'new version' edition you must search for it in the secondhand book stores."[6]

While this commercial response (or lack thereof) was likely enough on its own to result in no further challenge being made to the KJV's unrivaled status for fully another half-century, King James's Bible was reinforced as the one-and-only in American Protestant culture by the 1909 publication of the Scofield Reference Bible,[7] an edition of the KJV notable firstly for being the first "commentary Bible" in English since the Geneva Bible of 1570.[8] The commercial success of Scofield's "study Bible" and its theologically conservative explanatory notes was unparalleled;[9] because Rev. Scofield's theological framework by his own admission depended upon certain specifically-worded proof texts found only in the King James translation,[10] the dominance of the KJV within American Protestant culture was reinforced and carried forward well out of the Victorian

---

[5] Rev. Benjamin Wilkinson, *Our Authorized Version Defended* (Washington, D.C.: Washington Missionary College in D.C., June 1930).
[6] *The Salt Lake Herald* (13 Nov. 1887), p. 12.
[7] Ernest Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: University of Chicago Press, 1970), 224.
[7] Gordon Campbell, *The Bible: The Story of the King James Version, 1611-2011* (Oxford University Press, 2010), 26.
[9] Nancy de Claissé-Walford, "Addendum: the Scofield Reference Bible," in *Review and Expositor* no. 106 (Winter 2009).
[10] C.I. Scofield, *Rightly Dividing the Word of Truth (II Timothy 2:15): being ten outline studies of the more important divisions of Scripture* (Findlay, OH: Fundamental Truth Publishers, 1936).

era's end. In this early-twentieth century moment, evangelicalism-fundamentalism and "mainstream" American Protestantism had not yet become distinct, separated and often-warring factions.[11] Religious conservatives were, by and large, operating as "puritans" rather than "separatists."[12] That is, before *State of Tennessee v. John Thomas Scopes* or the Scopes Trial and its fallout, biblical literalists by and large cohabited mainstream Protestant congregations and leadership hierarchies alongside their theologically progressive counterparts and struggled for preeminence in the same churches, rather than splitting into distinct groups. It was a mindset in which traditionalists, in the wake of theological crises from Darwin's *Origin of the Species*[13] sought not to leave the old denominations and start new ones, but to recover their existing ecclesiastical structures from their liberal brethren with whom they still fellowshipped and worshiped as often as not.

This uneasy entente of tense tolerance began to quickly disintegrate after the Scopes Trial of 1925, during which oft-associated biblical fundamentalism or literalism and the American Southeast was the butt of many jokes in the national conversation.[14] Conservative Protestantism began turning from a puritan element to a separatist one, as conservatives began leaving liberal-led denominations en masse by the late 1920s.[15] Scorned and mocked from within and without, fundamentalists particularly in the South

---

[11] Robin Smith, "John R. Rice, *The Sword of the Lord*, and the Fundamentalist Conversation: Comparisons with J. Frank Norris's *The Fundamentalist* and Carl McIntire's *The Christian Beacon"* (Master's thesis, Wright State University, 2013), 1-2.

[12] Joel A. Carpenter, "The Fundamentalist Leaven and the Rise of an Evangelical United Front," in *The Evangelical Tradition in America*, Leonard I. Sweet, ed. (Macon, GA: Mercer University Press, 1984), 257–88.

[13] Josef Altholz, "The Mind of Victorian Orthodoxy: Responses to "Essays and Reviews", 1860-1864," in *Church History* No. 51 (1982), pp. 186–197.

[14] Constance A. Clark, "Evolution for John Doe: Pictures, The Public, and the Scopes Trial Debate," in *Journal of American History* (vol. 87 no. 4), 1275–1303.

[15] Mark Taylor, *Island in the Lake of Fire: Bob Jones University, Fundamentalism, and the Separatist Movement* (Athens: University of Georgia Press, 2012), 3-4.

began to separate from mainline denominational structures and form their own, rather than struggle to purify bulwarks of liberal religion.

J. Frank Norris and John R. Rice would argue in hindsight that the fundamentalist exodus reached its zenith after Wednesday 13 May 1931, when speaker/preacher Dr. John Phillips at the Southern Baptist Convention's annual conference openly "disputed the authority of the Bible […] and not one voice was raised in protest."[16] Phillips' sermon in question reportedly "disputed the Bible's authority, denied blood atonement, portrayed Christ as human, and advocated seeking personal righteousness rather than salvation through substitutionary atonement."[17]

It was of no small future consequence that both Christian conservatives and liberals in this time could take it for granted that the authority of the Bible in English was virtually one and the same with the authority of the Authorized or King James version. Thus, leading Seventh-Day Adventist cleric Benjamin Wilkinson in *Our Authorized Version Defended* of 1930 referred to the KJV and its underlying family of original-language manuscripts, known as the Textus Receptus, almost interchangeably.[18] While John Phillips and Clarence Darrow et al. had raised doubts about the literal truth of the scriptures, Rev. Wilkinson argued for the inspiration and infallible nature of "our Bible" with rhetoric that at a glance portrayed the KJV as the recipient of a kind of inherited, preserved or crystallized divine inspiration. Only in the occasional footnote, seemingly as an afterthought, did Wilkinson clarify what he took for granted: he did not believe that translations of the divine word could be regarded with the same reverence or

---

[16] John R. Rice, "Southern Baptist Modernism," *Sword of the Lord* (Murfreesboro, TN: January 10, 1936), 1-4.
[17] Robin Smith, "John R. Rice […]," 49.
[18] Benjamin Wilkinson, *A reply to the review of my book "Our Authorized Bible Vindicated,"* (Payson, AZ: Leaves-of-Autumn Books, 1989. Reprint.)

highest esteem as that of the original.[19] Nonetheless, the premise of Wilkinson's argument was widely understood and later re-circulated:[20] literalism equated with belief. Thus, conservatives or separatist-fundamentalists defined themselves as those who believed in the Bible. Modernists, or those who adapted older Christian beliefs to fit newer intellectual trends, by contrast did not believe the Bible—not *really.*

John Phillips's SBC conference sermon was followed by backlash from traditional-minded Southern Baptist colleagues. Much of SBC leadership, in keeping with Baptists' historic anti-creedal disposition and practice of local congregational autonomy, tried to steer a middle path allowing both conservatives and progressives to preach their preferred doctrine on biblical inspiration without either group needing to be excommunicated. It was the opinion of J. Frank Norris, the most well-known Texas Baptist firebrand of the time, that even this compromise went too far. Norris, a too-wild-for-fiction character, served for forty-three years as pastor of First Baptist Church in Fort Worth.[21] During that time, the church building burned twice and local law enforcement investigated Pastor Norris for arson and perjury. He was eventually acquitted both times.[22]

Norris was known for his strident anti-Catholic and anti-alcohol polemics from the pulpit and in his weekly paper *The Fundamentalist*.[23] The year after *Scopes*, he accused Fort Worth mayor H.C. Meacham, a Catholic, of using the public purse to

---

[19] Benjamin Wilkinson, *Our Authorized Bible Vindicated* (Washington, D.C.: Washington Missionary College, 1930), 256.

[20] For instance, Rev. David Otis Fuller in his pro-KJV work *Which Bible?*, 3rd ed. (Grand Rapids: Grand Rapids International Publications, 1970) copied entire passages from Wilkinson's *Our Authorized Bible Vindicated.*

[21] Entry "John Franklyn Norris," in Texas State Historical Association Online (2019). Web access.

[22] Frank Norris' Church is Destroyed by Fire: Two Buildings are Completely Razed by Blaze," *The Port Arthur News* (12 January 1929), 1.

[23] Robin Wright, "John R. Rice […]," 14. *The Fundamentalist* began in 1917 as *The Searchlight* and was renamed by 1931.

engage in mutually beneficial kickbacks with the local Catholic diocese.[24] When one of the mayor's friends came to Norris's office at First Baptist, an argument ensued which only ended when Norris shot and killed the unarmed man. Pastor Norris claimed self-defense, and was ultimately acquitted again.[25] In his fight to keep Fort Worth a dry city, pastor Norris earned the hatred of the Texas Democratic Party chairman and District Attorney General who reportedly drank to Norris's death. Less than a week after their morbid toast, the D.A.'s private Cadillac was struck by an oncoming locomotive train after dark with such combined speed and force that an entire lobe of the politician's brain was found several feet away from the wreckage. Norris was immediately alerted by friends in law enforcement and beat the coroner's office to the grisly scene. He noticed the District Attorney's brain segment lying on the track next to liquor bottle shards. Pastor Norris placed the body part in a clear glass Mason jar and displayed it prominently on top of the pulpit that Sunday for his sermon illustration, a pro-temperance message derived from *Romans* 6:23—"For the wages of sin is death."[26]

---

[24] David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, SC: Bob Jones University Press, 1986), 234.
[25] *Time* (New York, NY: 7 February 1927).
[26] Louis Entzminger with Jerry Falwell, *The J. Frank Norris I Have Known for 34 Years* (Fort Worth, TX: New Testament Ministries, 1948), pp. 111-112.

Figure 1: J. Frank Norris (n.d.).

J. Frank Norris was not primarily concerned with attacking Catholicism or demon liquor, however. He saw Rome and strong drink as relatively small spokes in the wheel of modernism's juggernaut threatening to crush traditional Southern American Protestant beliefs, and modernism itself as the disease of which eroding Protestant values were only symptoms. Norris's primary motive was to attack and conquer the most well-known tenets of modernism at the time, "the teaching of evolution, and rejection of supernaturalism and the literal truth of the Bible."[27] His pen and his pulpit spared no adversary in this counter-offensive against modernism. His first great victory came when he accused Southern Baptist-affiliated Baylor University's president Grove Dow of allowing and even teaching "modernist views" at his school.[28] The ensuing melee ended when President Dow, despite the massive backing of the Southern Baptist Convention, was ousted from his post. Though a dyed-in-the-wool Baptist himself, Norris was fiercely

[27] Howard Edgar Moore, "The emergence of moderate fundamentalism: John R. Rice and *The Sword of the Lord*" (PhD dissertation, George Washington University, 1990), 50-51.
[28] Ibid., 55.

independent and anti-denominationalist; as such, he took great pleasure in stopping the wheels of the "denominational machine" that he knew best.[29]

Rev. Norris was censured by the Baptist General Convention of Texas the year after the Baylor fiasco; two years after that, the Southern Baptist Convention officially and publicly ended all associations with Rev. J. Frank Norris and First Baptist Church of Fort Worth.[30] Norris was already known for his sensational and inflammatory rhetoric; one issue of *The Fundamentalist* enticed the reader to attend services "next Sunday night [when] the pastor will name […] the high official who is responsible for the large amounts of bootlegging now going on in Fort Worth." While public officials had no choice but to tolerate Norris's attacks, the Southern Baptist establishment such as Dr. Dow who had also been the target of Norris's blistering criticisms were not bound by those same First Amendment restraints. As a result, Norris's Baptist brethren soon started ended their associations with him. Between 1922 and 1924, he was expelled from all relevant Baptist Associations at the local, state, and national level.

Norris's *The Searchlight* had as its front-page logo illustration a black-and-white illustration of Norris, holding a King James Bible in front of himself like a crucifix, backing Satan into a corner.[31] However, Norris was never much involved with the intellectual side of fundamentalism or dug beyond the surface of his belief in literal biblical authority. That fell to his longtime associate and deputy, independent/fundamentalist Baptist evangelist John R. Rice, whom both Billy Graham

---

[29] C. Allyn Russell, *Voices of American Fundamentalism* (Philadelphia: Westminster Press, 1976), 20.
[30] Moore, "Emergence of moderate fundamentalism," 52-53.
[31] E.g., *The Searchlight* No. 44 (Fort Worth, Texas: 14 Sept 1923), 1.

and Jerry Falwell would later describe as a "spiritual father figure."[32] Brother Rice eventually made his way to Tennessee, establishing his own fundamentalist periodical called *The Sword of the Lord* in the college town of Murfreesboro thirty miles east of Nashville.[33] This area of the upper South had also seen other separated fundamentalist groups form, such as the Congregational Methodist Church which had split from the Methodist Episcopal Church over a desire to practice a more literal version of New Testament polity.[34] In some areas of East Tennessee, including Grundy County and the nearby county seat of McMinnville, prevailing leaders and doctrines among fundamentalist Baptists and Congregational Methodists would become functionally interchangeable in the second half of the twentieth century.

Rice himself often functioned, in contrast with Norris, as more of a pan-fundamentalist: that is, Rice was an evangelist who was mainly focused on "winning souls"[35] rather than a pastor in Norris's mold committed to destroying other (liberal and worldly) pastors. His passion was better served by uniting common causes in the movement, rather than causing divisions. Thus, in some of his "tent revival" campaigns—a form of semi-open air revival meeting introduced in the Second Great Awakening and made nationally popular by evangelist and former National Baseball League star Billy Sunday (1862-1935)—Rice not uncommonly consorted and shared the

---

[32] Andrew Himes, *The Sword of the Lord: The Roots of Fundamentalism in an American Family* (Seattle, WA: Chiara Press, 2011), 6.
[33] Himes, *The Sword of the Lord,* 128.
[34] "Congregational Methodist Church," in Frank Mead, et al., *Handbook of Denominations,* 12th ed. (Abingdon Press, 2005).
[35] John R. Rice, "The McIntire Articles," *Sword of the Lord* (8 April 1949), 1.

stage with powerful preachers from other fundamentalist traditions like the Church of the Nazarene.[36]

John R. Rice's attempt to form a united and relatively moderate pan-fundamentalist front was to make fundamentalism more academically respected through a theological theory of biblical textual inspiration. The effort backfired, however. It would instead play a large role in the mid-century fracturing of American fundamentalism, while helping form the most hardline fundamentalist group of all: King James Version Only adherents.

Working with Methodist fundamentalist Bob Jones, Sr., Dr. Rice developed a "mechanical dictation" theory of biblical inspiration which attempted to make an end-run around philosophical problems of biblical literalism by proposing that the scriptures were not only the word of God, but the very *words* of God.[37] Rice's response was an answer to ongoing conversations within fundamentalism to define with increasing precision terms such as "biblical inspiration." Specifically, Rice in his 1943 pamphlet *Verbal Inspiration*, later expanded in 1969 to book form as *Our God-Breathed Book—the Bible* proposed that the 66 books of the Protestant Bible in the original languages were the product of a divine word-for-word dictation to the biblical authors. Moses, Paul, et al in Rice's view were more or less divinely appointed stenographers: "Face it honestly," he wrote, "if God gave

[36] John R. Rice, "Billy Graham Winning Thousands in England: American Youth for Christ Team Including Billy Graham […] Marvelously Used in Great Britain," *Sword of the Lord* (28 Feb 1947), 1.

[37] See John R. Rice, *Verbal Inspiration* (Murfreesboro, TN: Sword of the Lord, 1943), and Jerry Falwell, with Ed Dobson and Ed Hindson, *The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity* (New York: Doubleday, 1981).

the very words and men wrote them down [which Rice took to be a given], that is dictation."[38]

Thus, in Rice's view, each word of the Bible in the original languages came from the mind of God.[39] This view necessitated taking a stand on which of the original-language manuscript families was the purest word of God, because the Byzantine-family texts, or Textus Receptus, from which had been translated the KJV, Geneva Bible, etc. had tens of thousands of textual variants from the Westcott-Hort text, which was an anthology of the newly-discovered and allegedly older Sinaiticus and Vaticanus manuscripts from which have been translated all post-KJV translations beginning with the Revised Version of 1881.[40] This had been the source of John Burgon's attacks in the late-nineteenth century against Westcott and Hort.[41] It was Dean Burgon, whom fundamentalists often identified as the early forerunner of their movement, who had fought to preserve teaching of the Bible's literal inerrancy in the Church of England after Charles Darwin. With Bob Jones, Sr., John R. Rice picked up Burgon's arguments and argued that the Textus Receptus was the preserved word of God, which made the KJV translated from it to be by default the correct Bible for English-speaking people.[42] However, Rice focused his efforts on defending the Bible in Greek and Hebrew, not the English, and the BJU-*Sword of the Lord* alliance disintegrated after Jones, Sr.'s death in 1968.[43]

---

[38] John R. Rice, *Our God-Breathed Book: the Bible* (Murfreesboro, TN: Sword of the Lord Publishers, 1958), 28.
[39] J. I. Packer, *"Fundamentalism" and the Word of God* (Grand Rapids: Eerdmans, 1958), 78–79.
[40] John R. Rice, *Our God-Breathed Book*, 28.
[41] John William Burgon, *The Revision Revised: Three Articles Reprinted from 'The Quarterly Review.'* (London: John Murray, 1883).
[42] John R. Rice, *Our God-Breathed Book*, 287-288.
[43] John R. Rice to Bob Jones Jr., 20 Sept 1971, Rice Collection, box 9, folder 23. Rice's personal papers are currently housed at Southeastern Baptist Theological Seminary, which retains a microfiche copy

Figure 2: John R. Rice (n.d.).

*Set the battle in array:* Peter Ruckman Appears on the Scene, or, How to Out-Fundamental the Fundamentalists

The person who proved to be the most devastating enemy to Rice's legacy had at one time been his close ally. While Rice's leadership over post-War American fundamentalism was so influential that both Jerry Falwell and Billy Graham dubbed him a father to the movement, John R. Rice allowed one threat to his goal of ecumenical fundamentalism to fly under the radar until it was too late to mount a defense. In less than fifteen years, Rice's erstwhile colleague Peter Ruckman of Florida put fundamentalists from coast in coast in open revolt against their Tennessee powerbroker, and it was not long after Rice's death before his own dominion fell to the forces which Ruckman, appropriately a World War II veteran, had marshaled behind him.

---

of the collection. A copy of the letter is also found in the Fundamentalism File, Mack Library, Bob Jones University, Greenville, SC.

In his first book *Bible Babel* (1965), Peter S. Ruckman related the story of his born-again experience that occurred after the end of World War II. He, the son of Manhattan Project engineer John Hamilton Ruckman and grandson of Woodrow Wilson-appointed Major General John Wilson Ruckman, was born into a family with little outward religiosity or affiliation.[44] His grandfather Maj. Gen. Ruckman had, however, caused public controversy for his anti-Catholic bias in 1921 when he refused to allow soldiers under his command to march in Boston's St. Patrick's Day parade.[45] As his father was collaborating in Oak Ridge on development of the atomic bomb, Peter Ruckman himself also entered the Army. He was promoted to Second Lieutenant during action in the Pacific theater and served in the occupational forces of Japan after Hiroshima and Nagasaki.[46] During this time, attempting to rationalize or understand the meaning of all he had seen in the war, Peter Ruckman went on a quest for spiritual truth.

He asserted in his autobiography that the scriptures of Buddhism, Hinduism, and Islam left him unsatisfied and so he turned to combating his deep existential depression with alcoholism and rampant adultery, though already a married man. As depression worsened into suicidal thoughts in Pensacola, Florida after his return from service, Ruckman recalled that he began to hear a voice telling him that he was going to hell. Providentially, it seemed, Ruckman wrote that he was born again shortly afterward as he prayed with prominent Pensacola pastor-evangelist and *Sword of the Lord* contributor Rev. Hugh Pyle. Pastor Pyle stopped by Ruckman's workplace, a radio station, in a

---

[44] Prof. Peter Ruckman, Jr. [son of Peter S. Ruckman], *John Wilson Ruckman: Scholar, Soldier, and Public Figure* (Rock Valley College: 1 Oct 2007). Web access.

[45] Ibid.

[46] Peter Ruckman, *Dr. Ruckman's Testimony* (audiotape), Bible Baptist Bookstore, n.d., quoted in R. L. Hymers, Jr., *The Ruckman Conspiracy* (Collingswood, N. J.: The Bible for Today, 1989), 3-4.

chance encounter and proceeded to grill the young man on whether he knew Jesus.[47] Rev. Pyle was in the beginning of an approximately 40 year-long association with *The Sword of the Lord* and John R. Rice, which ultimately published some 47 different books, tracts, and pamphlets authored by Pyle on various evangelistic or exhortative themes.[48]

Peter Ruckman declared that after being baptized by one of J. Frank Norris's deacons, he quit his Pensacola radio DJ career and with Pyle's encouragement enrolled at Bob Jones University in 1949, graduating with the PhD in Theology in 1953. During this period, he began traveling the Southeast as a full-time street evangelist with such success that he was given the ultimate fundamentalist "shout-out" when featured in the 19 November 1954 edition of *The Sword of the Lord.*[49]

---

[47] Peter Ruckman, *The Full Cup: A chronicle of grace* (1992), pp. 1-118.
[48] Hugh F. Pyle, in "A Pyle of Books" (personal autobiographical webpage), web access.
[49] *The Sword of the Lord* (Murfreesboro, TN), Fri 19 Nov 1954. As it will be shown here, Rev. Ruckman's continual tendency toward hyperbole invites heightened caution against taking other of his autobiographical details or anecdotes at face value which either could not also be independently verified or else contradicted one another.

THE SWORD OF THE LORD — Friday, November 19, 1954

# Introducing . . . Evangelist Peter Ruckman

Peter Ruckman was an infantry lieutenant overseas in Hawaii, the Philippines, and Japan, and was a professional disc jockey in radio before his conversion five years ago. He holds a B.A. degree, University of Alabama, and an M.A. degree from Bob Jones University. He is expecting to receive his Ph.D. this coming June. Evangelist Ruckman is a preacher and artist, and frequently illustrates his sermons with a Gospel cartoon in color. He sings and draws while he preaches frequently. Evangelist Hugh Pyle says, "Peter Ruckman is a marvelous personal soul winner and has fifteen half-hour lectures on soul winning which he uses in morning services in meetings. He has had over 800 decisions for Christ in revivals, jail services, hospital services, Youth for Christ rallies, etc. Brother Ruckman had mastered many false religions and had read multiplied thousands of books before finally coming in

Evangelist Peter Ruckman

lands of Rev. Albert Zijp, our friend and agent there.

5. $200 goes to Missionary Harold Amstutz, of the Africa Inland Mission, for printing from 10,000 to 15,000 copies of the booklet, *"What Must I Do to Be Saved?"* in the Bangala language in Africa.

Besides the above, we have just shipped thousands of pamphlets and a number of clothbound books, to a total value of $322.50, to the Netherlands Gospel Center, Dr. R. H. Borkent, at the Hague in Holland. This Gospel Center does extensive missionary work in Spain, Portugal, and other European countries, and pastors and evangelists particularly plead for more of our literature.

Also we have just shipped 1,000 copies of *"What Must I Do to Be Saved?"* in English, to Missionary Gordon A. Howan, in the Fiji Islands, and offered to send more.

Also we have written Missionary Joe Weatherly, who has acted for us and for a committee of missionaries from a number of mission boards in India, printing the booklet, *"What Must I Do to Be Saved?"* in a number of dialects there. And we have asked him to

Figure 3: Peter Ruckman c. 1954.

All was not well in Ruckman's world, however. His wife, having learned of his many pre-Christian infidelities, chafed at his long evangelistic absences and distrusted his motives. The two separated in 1962, following which he ended full-time evangelism and succeeded Hugh Pyle as pastor of Brent Baptist Church in Pensacola. He made sporadic attempts to be reconciled to his wife, but she filed for divorce later that year, the same year the Revised Standard Version was published.[50]

As Rev. Ruckman threw himself into pastoring the following year, he noticed "every" young man in his congregation who felt called to the ministry and enthusiastically enrolled at Bob Jones University returned with critical views of the traditional English Bible translation. It frustrated him. He believed that men of God should lead souls to Jesus by proclaiming the plain and certain truths of the Bible as

[50] For more of his side of the story, see Peter Ruckman, *The Last Grenade* (Pensacola, FL: Bible Baptist Bookstore, 1990), p. 339.

pastor Pyle had, not dithering over whether some verse was the best translation in English. Ruckman spent two years securing additional church property and writing textbooks as curriculum for a new Bible college designed to combat trends of textual criticism. In 1964, Pensacola Bible Institute launched. One of its textbooks for a class on Bible apologetics was titled *Bible Babel.*[51] The required readings also included classic Protestant works such as *Foxe's Book of Martyrs* and *Pilgrim's Progress.*

*Bible Babel* (1964) was written in response to John R. Rice's verbal dictation doctrine and in response to the sudden explosion of new Bible translations which began with the Revised Standard Version in 1952, continuing to the present day at the pace of approximately one new translation or revision every 5 months.[52] This was an issue with which separatist-fundamentalists had not dealt before. In his book, Ruckman repeatedly asked the rhetorical self-interrupting question, "We say that fundamentalists are those who believe the Bible, but <u>which one?</u>" (emphasis in the original) and "'The Bible SAYS…' –*WHICH* Bible?"[53] Ruckman's conclusion was that fundamentalism could not sustain itself as a movement if it did not coalesce around one common Bible version rather than various translations contradicting each other in various passages, and he passionately argued for the KJV. Later, continuing up to and through the Reagan era, he continued to introduce new defenses for the KJV-Only position, including that it was "advanced revelation" by which divinely inspired translators utilized factors lacking in Greek and Hebrew such as punctuation, vowels, and chapter and verse boundaries to

---

[51] Ruckman, *The Full Cup,* pp. 191-229.

[52] "Number of English Translations of the Bible," in *American Bible Society News* (2 Dec 2009). Web access.

[53] Peter Sturges Ruckman, *The Bible Babel: A Critical and Practical Survey of the Motives, Sources, and Methods of 20th Century Translations and Translators* (Pensacola, FL: Pensacola Bible Press, 1964).

reveal God's truths more clearly than ever before.[54] To that end, he claimed more than once that "you can correct the Greek with the English."[55] Ruckman also promulgated the idea of Elizabethan English as "sacred language," on par with Latin in the Catholic church, classical Arabic in Islam, or ancient Hebrew in traditional Judaism.[56]

Rev. Dr. Ruckman's differences with Rice lay in the background context of the fact that Ruckman was making his case in response to a whole new generation of fundamentalist questioning and controversy. While John R. Rice had gained notoriety from his iteration of mechanical dictation doctrines outlining the word-for-word purity of the scriptures, the dust from such debates had largely already settled by the time he arrived lately on the scene.[57] In its place, a closer-to-home debate began raging in 1952 when the most-marketed version of the Bible yet, the mainline-to-liberal National Council of Church's *Revised Standard Version,* was released. It inspired fierce attacks from fundamentalists as it shifted the conservative-liberal battlefront from more esoteric disputes over the nature of Greek and Hebrew texts, to the much more real and present issue of what the Bible should say in English.

The RSV did so in one instance particularly which struck at the very heart of fundamentalist literalism: in its rendering of *Isaiah* 7:14, which every major English Bible translation from Wycliffe's Bible in 1342 onward had rendered as some variation of "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."[58] Conservative Protestants by consensus

---

[54] Peter S. Ruckman, *The Book of Exodus* (Pensacola, FL: Pensacola Bible Institute, 1976), 186.
[55] Peter S. Ruckman, *The Christian's Handbook of Biblical Scholarship*. (Pensacola, FL: Bible Baptist Bookstore, 1988), 338.
[56] Peter S. Ruckman, *Bible Believers' Bulletin* June 2006 (Pensacola, FL: Bible Baptist Church), 19.
[57] James Barr, *Fundamentalism* (London: SCM Press, 1981).
[58] *Isaiah* 7:14, King James Version. Public domain.

interpreted the passage as a prophecy of the virgin birth of Jesus of Nazareth, and the virgin birth itself as being the chief proof of Jesus' divinity. The Revised Standard Version, on the other hand, took the bold step of rendering the passage as "[…]Behold, the *young woman* shall conceive, and bear a son."[59] (emphasis added) It was this, more than anything else, which pushed the young seminary graduate and fledgling pastor Ruckman to revolt.

In this first edition of *Bible Babel*[60], Ruckman appealed to "the original […] Greek characters" to contrast "the received text of the A.V. [Authorized Version]" versus "the Roman text of the RSV [Revised Standard Version]." Rather than advocating for a specific doctrinal position, *Bible Babel* aimed to problematize and refute the positions of other fundamentalists on the nature and scope of biblical inspiration.

The first edition of *Bible Babel* showed that Peter Ruckman's specific beliefs regarding the KJV were still in formation. He reservedly labeled the A.V. as merely "an honest translation."[61] Later in the book, however, he referred to the King James Version as "1,059 God-breathed pages."[62] Like Ben. Wilkinson decades prior, Ruckman was now within a hair's breadth of arguing for KJV infallibility—and this time, unlike Wilkinson, Ruckman knew exactly what he was doing with such rhetoric. It is near-certain that Peter Ruckman, with a PhD in theology from Bob Jones University,[63] knew good and well that the compound Greek adverb transliterated *theo-pneustos,* which literally means "God-breathed," was translated as "inspiration" in the King James as a play on the word's dual

---

[59] *Isaiah* 7:14, Revised Standard Version (New York, NY: National Council of Churches, 1952).
[60] *Bible Babel,* 1st ed., p. 32.
[61] *Bible Babel,* p. 24.
[62] Ibid., pp. 72.
[63] Although BJU was regionally unaccredited at the time, and remained so until 2017: see Paul Hyde, "Bob Jones University earns long-sought accreditation," *The Greenville* [SC] *News,* 16 June 2017. Web access.

meanings of "the act of breathing into any thing" and "the infusion of ideas into the mind by the divine."[64] Thus, while the KJV says "all scripture is given by inspiration of God," the New International Version says "all scripture is God-breathed," and the English Standard Version says "all scripture is breathed out by God."[65]

The entirety of *Bible Babel*'s arc reacted against perceived threats from the Roman Catholic Church. The RSV should have been abhorrent for fundamentalists because it was "in line with the official Bible of Rome," Ruckman wrote.[66] The KJV, on the other hand, was to be venerated because, like Martin Luther's Bible, it had been translated directly from the original-language Textus Receptus manuscripts anthology instead of Rome's corrupted Latin Bible via Erasmus, and also because James Stuart's translators "made no attempt to honor the man-made traditions of Rome" nor "*justify* Popish doctrines."[67] Nevertheless, nowhere in his first edition of *The Bible Babel* did Rev. Ruckman ever say outright that the King James translation was divinely inspired in and of itself. *Bible Babel* was not a book of positive theology, but negative.

Much of *Bible Babel* was clearly reactionary polemic against some perceived threat from Roman Catholicism; it should be read in part as responding against the presidency of John F. Kennedy. Ruckman revealed decades later in his autobiography that he had believed Kennedy to be a "potential Roman Catholic dictator."[68] The book's central thesis was that King James' version represented the high-water mark of the English Reformation, and modern translations were enabling a slippery slide back into

---

[64] "Inspiration," in Noah Webster, *American Dictionary of the English Language* (1828), public domain. Web access.
[65] *II Timothy* 3:16, in King James Version (public domain), New International Version (Grand Rapids, MI: Zondervan House, 1984), and English Standard Version (Wheaton, IL: CrossWay Publishers, 2001), respectively.
[66] *Bible Babel*, p. v.
[67] Ibid., pp. 2-3.
[68] Ruckman, *The Full Cup: A chronicle of grace* (1992), p. ii.

popish superstition. Thus, Ruckman admitted early on in the book that an alternative title "could be 'WHY ANYONE WHO RECOMMENDS THE RSV IS A PAPIST'."[69]

It took almost three years before a semblance of organized response to Ruckman's new ideas on KJV superiority came forth, but when such a response came, it came from the very top. *Bibliotheca Sacra*, the oldest theological journal in the United States, published in October 1967 a two-page review of *Bible Babel* by pastor Zane Hodges (1932-2008), professor of New Testament Greek at the non-denominational Dallas Theological Seminary.[70] Hodges was no liberal: his defense of the Byzantine-text manuscript family or Textus Receptus put him to the right even of Bob Jones Seminary.[71] Still, Hodges saw Ruckman's stances in defense of the King James as beyond the pale, though Hodges was mute as to whether he interpreted Ruckman as saying that the King James itself was infallible. Prof. Hodges lamented that Peter Ruckman "has done a tragic disservice to the Authorized King James Version of the Bible [though] ironically he is seeking to defend it […] So distorted indeed is so much of the material presented that any reader would be well advised to trust nothing which he cannot verify." Even if *Bible Babel* did contain verifiable truth, Hodges concluded, "Such truth as he has is horribly unconvincing. Indeed, with friends like this, the King James Version does not need enemies."[72]

For five years (1964-1969) after the founding of Pensacola Bible Institute and publication of *Bible Babel,* Peter Ruckman spent his free time writing a book-by-book series of Bible commentaries which were then published in no particular sequence from

---

[69] *Bible Babel,* p. v.
[70] Obituary of Zane Hodges, *The Dallas Morning News* 29 Nov 2008. Web access.
[71] Zane Hodges and Earl Radmacher, *The NIV Reconsidered: A Fresh Look at a Popular Translation* (Dallas, TX: Redencion Viva, 1990), pp. 136-144.
[72] Zane Clark Hodges, "Review of Bible Babel," in *Bibliotheca Sacra* Oct 1967 pp. 361-362.

1969 to 1976. *The book of Genesis*, the first book of the Old Testament, went to press in 1969, *The book of Revelation*, the last book of the New Testament, in 1970, and *The book of Exodus*, the second book of the Old Testament, in 1976.[73] Rev. Ruckman recounted that his spiritual formation was slowed in this period by tragic events of 1966 in which his father, mother, and sister all died within three months of each other.

Still to this point, Dr. Ruckman's attitude toward Dr. John R. Rice remained congenial and only occasionally mildly critical. Rice's *The Sword of the Lord* editorial column had promoted Ruckman's evangelism ministry in 1954, and the two preached alongside each other at the 1971 South-wide Baptist Fellowship revival meeting.[74]

Baptist Fellowship Meeting Begins Monday

Figure 4: John R. Rice (far left) and Peter S. Ruckman (far right; no pun intended).

Ruckman reciprocated the friendly spirit, praising Rice in his 1970-published books as "a man who believed the Bible"[75] and "has helped many Christians grow in grace." However, the accolades came with a caveat: Ruckman qualified that Rice had

[73] Publication dates taken from the Worldcat.org citation database, and from Kindle editions of Ruckman's books.
[74] Text and accompanying images from *The Sword of the Lord* (Murfreesboro, TN), 19 Nov 1954 and 1971 (date unavailable).
[75] Ruckman, *Christian's Handbook of Manuscript Evidence* (1970), p. 148.

"not spent *very much* time correcting the word of God," and that "God has tremendously blessed [Rice's] work" only insofar as "where [Rice] spent his time preaching the King James Bible."(emphasis added)[76]

Ruckman's 1970 *Handbook of Manuscript Evidence* was his response to biblical textual criticism's complex problem of reconciling various original manuscript copies in places where they widely varied or contradicted one another. Liberally sprinkling passages with jargon like "uncials" and "aleph-B type" to gain the reader's trust in his expertise, Ruckman reached one head-turning conclusion foreshadowing his later works: the King James translation was an "advanced revelation" in which God used the A.V. 1611 to "purify the Receptus manuscripts" by reconciling their various wordings into one comprehensive and authoritative anthology—in English.[77] As such, it was "the exact, precise reproduction of the originals"[78] and equal in authority to Greek texts.[79,80]

As academic writing, *Christian's Handbook* was problematic at best; many of the footnotes were meaningless or functionally bogus. Writing in Bob Jones University's graduate faculty journal *Biblical Viewpoint* in 1971, BJU Seminary professor Stewart Custer ridiculed the book as "hardly worth any detailed refutation but should be ignored as the work of a crack-pot."[81] However, for the up-and-coming preacher Ruckman, all publicity was good publicity and *Handbook of Manuscript Evidence* would be cited by other influential fundamentalists in print over the coming years.

---

[76] Peter Ruckman, *The book of Revelation* (1970), p. 97.
[77] Peter Ruckman, *Christian's Handbook of Manuscript Evidence* (1970), pp. 139-179.
[78] *Christian's Handbook of Manuscript Evidence,* pp. 154, 125-6.
[79] *Christian's Handbook of Manuscript Evidence (1997 reprint),* p. 151.
[80] Still, concurrently and in tension with those statements, in private correspondence Ruckman protested to *Sword of the Lord* Associate Editor Rev. Robert Sumner, "At no time have I stated flatly that the A.V. 1611 was the "verbally inspired word of God. […] [However,] as far as I am concerned, the A.V. doesn't have one proven error in it." See Peter Ruckman, letter to Robert Sumner, 15 December 1970.
[81] Stewart Custer, "Book review of *Manuscript Evidence*," in *Biblical Viewpoint* (April 1971), pp. 64-65.

In fact, *Handbook of Manuscript Evidence*'s theological implications for fundamentalism were impossible to overstate. One of the few points of dogma on which fundamentalism had attained broad consensus was the belief in a "closed canon": the idea, emanating from Martin Luther's teaching on *sola scriptura* or "scripture alone," that the infallible revelations of God to humankind had been completed forever. After the last "Amen" in the book of Revelation, the Lord had nothing more to say to humanity.[82] John Calvin explained that this was because only "apostles," or those who had personally met Jesus, had been qualified to speak and write infallibly on Christ's behalf.[83] Peter Ruckman turned centuries of Protestant and fundamentalist theology on its head by arguing that men of God—specifically, the King James Bible's translators—continued to have the spiritual gift of giving God an inerrant voice millennia after the deaths of the apostles.

Something happened to the Rice-Ruckman alliance between that 1971 Baptist Fellowship conference and late 1972: as Rev. Ruckman's increasingly frequent and strident writings began to penetrate American fundamentalism's consciousness on a nationwide scale, the two men's differences suddenly became apparent. Ruckman's 1972 response to the latest modern Bible, *Satan's Masterpiece! The New American Standard Version* scorned "Dr. Rice, and any other Bible-rejecting 'Fundamentalist'"[84] who admitted to using modern translations. Emblematic of the contrast between Ruckman's cutting, militant personality and Rice's own soft-spoken and understated tone, Rice merely responded in December that he had "read the books by Dr. Peter Ruckman [but] I

---

[82] Susan Harding, *The Book of Falwell: Fundamentalist Language and Politics* (Princeton, NJ: Princeton University Press, 2000), p. 28.
[83] John Calvin, *Commentary upon the Acts of the Apostles* (Edinburgh: The Calvin Translation Society, 1844).
[84] Peter Ruckman, *Satan's Masterpiece! The New American Standard Version* (1972), p. 69.

do not believe the matter has the importance which they give it."[85] Rice's criticism stepped up a couple months later, when he ran an editorial in *The Sword* admonishing Ruckman and co. to "be a fundamentalist, but not a nut!" A nut, he wrote, was someone who stressed "the incidentals more than the fundamentals." Rev. Rice still held out hope that fundamentalism would not be split over such a narrow and specific controversy, so his responses all toed a very measured line in objecting to Ruckman's caustic style without labeling him as wrong or heretical. Instead, Rice's criticism was limited to differences over emphasis or offensive rhetoric. It was "unseemly for a Bible-believing Christian," he said, for Ruckman to "defend the Faith" while acting "cantankerous [and] uncharitable."[86]

Just as Rev. Dr. Rice's formulations of Hebrew and Greek texts' inspiration became more explicit and systematized over time, so also did Rev. Dr. Ruckman's formulations which argued for the inspiration of the English text. In 1974, ten years after *Bible Babel,* he articulated the idea of "double inspiration," which is to say that the King James translators were inspired like the Old and New Testament authors. Ruckman was not being hyperbolic; just as Jesus Christ had appeared and "dictated" the book of Revelation to St. John (*Revelation* 14:13, 19:9, 21:5, etc.) with the command to "Write these things in a book," so also "The Holy Spirit has thrust Himself into the AV committee of 1611 and said, 'WRITE…!'"[87]

John R. Rice evidently at this point did not view Peter Ruckman as a major threat to him or his formidable movement, only mentioning him once between 1973 and 1979. Ruckman's screeds, by contrast, grew in number and intensity as their separation

---

[85] John R. Rice, *The Sword of the Lord* (Murfreesboro, TN), 15 Dec 1972.
[86] John R. Rice, "Be a Fundamentalist but Not a Nut," *The Sword of the Lord* 2 February 1973.
[87] Peter Sturges Ruckman, *The Book of Acts* (Pensacola, FL: Bible Baptist Bookstore, 1974), 356.

accelerated. Brother Ruckman's attacks portrayed Brother Rice as "someone with a set of horns" in 1974,[88] as a preacher with so little spiritual insight that Rice was "just as blind as a bat flyin' in backwards" in 1979,[89] and as a man who "did not have the brain or the intellect to be a teacher" in 1984.[90]

Even in this early period of Ruckman's KJV Only activism, his teachings had already begun seeping into the groundwater of fundamentalism: in 1973, radio evangelist and pastor Bruce Cummons published *The Foundation and Authority of the Word of God* which repeatedly called the King James Bible "God's infallible Word."[91] Cummons, who was also president of the World Baptist Fellowship and inductee into the Broadcasters' Hall of Fame,[92] openly credited Peter Ruckman for his views. For Cummons, Ruckman was "a thorough student of manuscript evidence," and Cummons' bibliography cited Ruckman's *Handbook of Manuscript Evidence* as a work which by Cummons' interpretation made the same claim of KJV infallibility.[93] Similarly, that year, abrasive Western Conservative Baptist Seminary graduate and West coast pastor Herb Evans[94] printed *Dear Dr. John, Where is my Bible? A Written Dispute with John R. Rice.* In it, Evans defended Rev. Ruckman by name and challenged Rev. Rice to debate Ruckman in

---

[88] Ruckman, *The Book of Acts* (1974), p. 84.

[89] Peter Ruckman, audio recording of a sermon given in 1979 (n.d.). Retrieved from https://www.youtube.com/watch?v=HFwSA89iByo; the specific comment cited here begins at approximately the 2:35 mark. Later in the recording, Ruckman identified the edition of *Sword of the Lord* which had provoked his remarks as "the last one, March the 30th 1979." *The Sword* is and historically has been published biweekly, so Ruckman's sermon in the recording must have occurred between Monday 2 April 1979 and Friday 13 April 1979, give or take an approximately 3-day period for the periodical to arrive by standard USPS first-class mail.

[90] Peter Ruckman, *History of the New Testament Church* vol. 2 (Pensacola, FL: Bible Baptist Bookstore, 1984), p. 187.

[91] Bruce D. Cummons, *The Foundation and Authority of the Word of God* (Massillon, OH: published by the author, 1973), p. 39.

[92] Biographical information taken from "Dr. Bruce D Cummons," on the "Founder" page of Massillon Baptist College. Web accessed 6 March 2020.

[93] Cummons, *The Foundation and Authority,* p. 46.

[94] Background information on Rev. Evans taken from the "Church History" page of the former First Baptist Church / now Father's House Fellowship of Goldendale, WA website. Accessed 6 March 2020.

person while attacking Rice's position that the King James was merely a trustworthy translation.[95]

In 1952, Rev. Dick Cimino had produced *The Truth About the "New Bible": The New Revised Standard Version Examined*, which argued that while the virgin birth-denying Revised Standard Version "is not as accurate as the King James Version," its differences nonetheless were mainly scattered wording changes of personal taste and that "not one less sinner will be saved" because of the RSV's minor divergences.[96] In 1974, however, the Italian-born Texas Baptist pastor in the J. Frank Norris-adjacent city of Cedar Hill radically changed his tune. In *The Book: Which Bible does God Use?*, Cimino repudiated "the implication that the God-honored […] Authorized 1611 is only 'reliable'."[97] Cimino made no effort to hide the influence behind his change in position, but openly "thanked Dr. P.S. Ruckman, [author of] *Handbook of Manuscript Evidence*" for teaching that "**No one has ever proved yet that the King James 1611 Authorized Version** is **not** the perfect, exact translation of the Original Manuscripts."[98]

That same year, Donald Clarke, dean[99] of the quasi-collegiate[100] Bible Truth Institute in Pennsylvania's Susquehanna Valley, published *Bible Version Manual* in which he admonished the reader (originally in ALL CAPS) to "Accept and preach the

---

[95] Herbert F. Evans, *Dear Dr. John: where is my Bible?: a written dispute with Dr. John R. Rice* (Herkimer, NY: published by the author, 1973).
[96] D.J. Cimino, *The Truth About the "New Bible: The New Revised Standard Version Examined* (publisher not available, 1952), pp. 5-14.
[97] Dick Cimino, *The Book* (Cedar Hill, TX: Wonderful Word Publishers, 1974), foreword p. ii.
[98] Ibid., p. 122. Portions here rendered in **bold** were in ALL CAPS in Cimino's original.
[99] "Donald Clarke, dean of the Bible Truth Institute," in *The Daily Item* newspaper (Sunbury, PA: 20 Feb. 1976), p. 1.
[100] Let it simply be noted that according to Bible Truth Institute's hosting organization Cherry Corner Bible Church, the institution currently charges "$80.00 per class for full credit." Web page "BTI" at cherrycornerbiblechurch.com. Accessed 6 March 2020.

King James Bible as the inspired and preserved Word of God!!!"[101] The work was evidently part of the curriculum at Clarke's Bible college which trained preachers and evangelists. Some of Clarke's footnotes revealed a dependence on Dr. Ruckman's work. Like Ruckman and Evans, Clarke's *Manual* was not merely isolated self-published fundamentalism shouting fecklessly into the void, but part of a growing body of literature which turned fundamentalists' general anti-modernist impulse specifically in the direction of distrust for modern Bible translations. Clarke would be cited by additional fundamentalist authors in other regions of the U.S. well into the 21st century.[102]

In a classic example of too little and too late, John R. Rice saw Ruckman's rapidly multiplying teachings as a divisive threat to the united fundamentalist front he had managed to craft across multiple evangelical denominations. He reissued "Be a Fundamentalist, but Not a Nut!" as a chapter in his 1975 book *I am a Fundamentalist.* This time, for the first time, he turned on Ruckman by name and wrote "When Peter Ruckman sets out to say that […] all are modernists or hypocrites who do not agree that the King James Version—even the translation—is inspired perfectly, then we know that […] calling of good men by bad names shows the man cannot be trusted in doctrine."[103]

## The Center Could Not Hold: John R. Rice in Decline

Amid this collapse of the fundamentalist consensus on biblical inspiration of which he had been a painstaking architect, the venerable John R. Rice began to sense that he had neared the end of his life. He suffered a second serious heart attack in the spring

---

[101] Donald T. Clarke, *Bible Version Manual* (Sunbury, PA: Bible Truth Institute, 1975), p. 133. Clarke's sentence quoted here originally contained many more exclamation points, but this current author lost count and used only three as a general reproduction.

[102] E.g., Rick Norris, *Practically Identical Bibles: the Geneva Bible, the KJV, and the NKJV?*, sixth edition (Statesville, NC: published by the author, 2017), no pagination, first paragraph under heading "The term Translation considered."

[103] John R. Rice, *I am a Fundamentalist* (Murfreesboro, TN: Sword of the Lord, 1975), p. 74.

of 1980 from which he did not initially expect to leave the hospital alive. Nonetheless, he was released after some days and almost immediately summoned his allies and followers for one final National Sword of the Lord Conference to be held in Atlanta.[104]

Rice might have been expected to use the opportunity for a victory lap after a remarkably influential life. In his 45 years of ministry, 22,923 individuals had personally written to Rice of their conversion to fundamentalist Christianity as a result of his sermons and writings[105], and the city of Murfreesboro, home to the largest university in the state of Tennessee, had christened one of its main thoroughfares as John R. Rice Boulevard.[106] Instead, though perhaps appropriate for a man whose faith centered around the idea of repentance, Rice wept rather than gloated. Before an audience of hundreds of fundamentalist preachers, he rose from his wheelchair and read Jesus' words from *St. John* 10:16—"Other sheep I have, which are not of this fold: them also I must bring; they shall hear my voice, and there shall be one fold, and one Shepherd."[107] While his powers of influence over fundamentalism had grown rather than shriveled despite conflicts and eventual separation from Billy Graham[108], Bob Jones University[109], and Peter Ruckman and the KJV Only movement[110], Rice expressed abiding regret that he had failed to unify fundamentalists and Christians generally. After urging the ministers present to show compassion and solidarity toward those with whom they might disagree rather than sow

---

[104] Andrew Himes, *The Sword of the Lord,* pp. 286-88.
[105] Viola Walden, *John R. Rice: The Captain of Our Team* (Murfreesboro, TN: Sword of the Lord Publishers, 1990), p. 527.
[106] Howard Edgar Moore, "The Emergence of Moderate Fundamentalism," p. 309.
[107] KJV.
[108] Robin Wright in "The Sword of the Lord […]" p. 26 records that Rice and Graham split in 1957.
[109] John R. Rice, letter to Bob Jones Jr., 20 Sept 1971.
[110] Ruckman, *Satan's Masterpiece! The New American Standard Version—ASV* (1972), p. 69.

discord, he shocked the audience by even saying that he expected to see Pope John XXIII in heaven "and when I do, I'm going to put my arm around him!"[111]

The meeting was under tight control of Rev. Dr. Curtis Hutson, Rice's handpicked successor as president of the Sword of the Lord organization. The far younger Hutson, already under great pressure from Ruckman and King James Only adherents who sensed his impressionableness, began that day to veer in a more conservative direction. Hutson cut Rice's presentation short when Rice began speaking in conciliatory ways of religious figures who did not prefer and believe in the King James. John R. Rice was wheeled off the stage accompanied by three of his six daughters, and privately wept with disappointment at the direction of the movement called fundamentalism of which he had been a chief architect. He died less than four months later.[112]

That same year, Oregon-based Baptist preacher J.J. Ray (1894-1985[113]) published a new edition of his book *God Wrote Only One Bible.* In the original 1955 edition, Ray had written that while the KJV "remains the very best English translation now extant," still "the crying need of today is for an honest, trustworthy revision of the King James Bible." This was partly because "There are a few mis-translations in the King James English."[114] The new, 1980 edition of the book removed all those critical statements,[115] but kept other passages such as a commentary on Psalm 12:6-7 which argued that God

---

[111] John R. Rice, "Other Sheep." Transcription of an audio CD of the August 1980 sermon, distributed by Sword of the Lord Publishers (Murfreesboro, TN).

[112] Himes, *Sword of the Lord,* pp. 290-291. Andrew Himes is a grandson of John R. Rice, and this and other material cited from his book was drawn from firsthand Rice family accounts which Himes documented.

[113] Information taken from the Oregon Death Index: 1971-2002 (microfiche), Vital Records department of the Oregon Historical Society's Research Library. Web access.

[114] Jasper James Ray, *God Wrote Only One Bible* (Eugene, OR: Eye Opener Publishers, 1955), pp. 30, 102.

[115] Ibid., 1980 edition.

had promised to preserve His inspired words for all time.[116] In addition, Ray supplemented the new edition of *God Wrote* with a tract titled *New Eye-Opener* that noted some "6,000 PLACES!" in which the 20th-century translations differed from the KJV at the word-for-word level. Of those, Ray listed 200 specific places in which verses from the King James were not found in the Revised Standard Version et al. The RSV, for instance, contains no equivalent to the King James's *St. Matthew* 18:11—"For the Son of Man hath come to seek and to save those which are lost." If comparing the two, the RSV would seem to skip directly from verse ten to verse twelve. Alarmed at such "missing verses" from the word of God, *Eye-Opener* accused a global liberal Christian cabal, "a carefully covered underground," of successfully executing some "thorough scheme of secret Bible manuscript manipulation."[117] Rev. Ruckman cited this new version of Ray's book in his own 1981 revision of *Bible Babel.*[118]

The increasingly strident ruckus from Ruckman and co.'s breakaway fundamentalists quickly regained the attention of the uppermost echelons in fundamentalism's remaining old guard. Rice's former colleague and Bob Jones Seminary professor Stewart Custer rode forth with *The Truth about the King James Only Controversy*, in which Dr. Custer conceded that while there were differences in wording among the various "families" of manuscripts in the originals, there was "no attempt to twist or disparage any of the great doctrines of the Faith." Thus, "Not one of these texts [manuscripts] can be called heretical or apostate as Mr. Ruckman alleges." Custer's book intentionally moved to pick up the mantle which Rice had left behind, arguing as Rice

---

[116] Roy Beacham and Kevin Bauder, *One Bible Only? Examining exclusive claims for the King James Bible* (Grand Rapids, MI: Kregel Publications, 2001), p. 45.
[117] J.J. Ray, *The New Eye-Opener* (Eugene, OR: Eye Opener Publishers, 1980).
[118] Peter Ruckman, *Bible Babel* (1981 revision), pp. 36, 129.

had that folks were still free to use and cherish their KJV Bibles if they so desired but also free to use other versions. Bible translations had not been a fundamental issue before, Custer argued, and should remain incidental still. The important thing to note was "that each of these types of texts is theologically conservative."[119] Paul Tassal, then National Representative (essentially, president) of the General Association of Regular Baptist Churches, joined Custer's counter-offensive with an article in *The Baptist Bulletin* in which Tassal decried the ahistorical "new fundamentalism" of KJV Onlyism. In its place, Tassal argued for a return to the fundamentalist status quo of a shared, interdenominational rallying point around scripture's verbal inerrancy in the original autographs only.[120]

Rev. Ruckman's response was to double-down on rhetoric supporting the KJV's infallibility, and articulate new lines of argument to support that position. In 1983, he argued in *Why I Believe the King James Version is the Word of God* that, while Hebrew and Greek had previously been the languages for exclusive medium of communication about infallible divine truth, beginning in 1611 that role had been handed to Elizabethan English. When asked about Spanish-speaking Bibles by a questioner from Puerto Rico who pointed out that the Reina Valera translation (1569) predated the KJV, Ruckman responded "If it weren't for England, we wouldn't know where you're at. Latitude and longitude are given by England [because…] Absolute location is English location. Absolute time [Coordinated global time zones based on Greenwich Mean Time] is English time. Why would you think that absolute truth wasn't English truth?"[121] He still

---

[119] Stewart Custer, *The Truth about the King James Only Controversy* (Greenville, SC: Bob Jones University Press, 1981), p. 6.
[120] Paul Tassal, *The Baptist Bulletin* (Arlington Heights, IL: Regular Baptist Press, 1981), p. 10.
[121] *Why I believe the King James Version is the Word of God*, p. 4.

appeared to be conflicted over the precise details regarding the nature and meaning of *inspiration,* however, claiming a few pages later "I've never said that the King James Bible was Inspired [sic], although I've broadly intimated it sometimes."[122]

Momentously, Peter Ruckman then found another proof text for an argument which he used repeatedly for the rest of his life. He found a new application of the passage from Psalms 12:6-7: "The words of the Lord are pure words, as silver purified in a furnace […] Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever." Whereas previous esteemed Protestant theologians from Matthew Henry[123] to Charles Spurgeon[124] had assumed the promise to "preserve them" referred to "the poor and the needy" mentioned in verse 5, Ruckman took the passage to be a prophecy that God would preserve his very words of revelation for all time. Thus, "if God almighty said that He'd preserve that Book," then it stood to reason that "there must be some place I can find it!"[125]

In this same 1983 book, Ruckman made a conceptual breakthrough with the idea of double inspiration. He took the John R. Rice-inflected theory of mechanical or verbal dictation in the original languages and took it to what he viewed as its logical conclusion. "Why, in the New Testament there are more than forty quotations from the Old Testament!" he pointed out. If then, as the men from Bob Jones University and *Sword of the Lord* argued, every word of the Greek New Testament was inspired, then it followed that New Testament authors including St. Peter and St. Paul were inspired when

---

[122] Ibid., p. 7.
[123] "Psalms 12," in Matthew Henry, *A commentary on the Holy Bible; containing the text of the Authorized version; Matthew Henry's commentary,* etc. (Philadelphia, PA: Lippincott, Grambo and Co., 1852-53).
[124] Charles Spurgeon, *The Treasury of David: containing an exposition of the book of Psalms* (London: Passmore and Alabaster, 1907).
[125] *Why I believe the King James Version is the Word of God*, p. 7.

translating or quoting translations in Greek from the Hebrew Bible. For example, Ruckman explained, "When Matthew said, 'It must be fulfilled which was spoken by the prophet Isaiah (Matthew 2:15)', he's quoting Hebrew, and he's writing the Hebrew down in Greek. If no translation is inspired"—which the recently-deceased Rice had called impossible—"then the original of Matthew wasn't inspired, because what he wrote down was a translation of Hebrew." The Bible itself had already proven double inspiration, Ruckman argued: the inspiration of the original Hebrew, and a second inspiration of the infallible quotation by St. Matthew.

Just as importantly for historical context was the quiet nod which Mr. Ruckman gave to his original greatest accusation against modern versions from the days of *Bible Babel*, that of Old Testament prophecy and the virgin birth of Jesus. He could have quoted any of a number of New Testament authors and passages which quote-translated the Hebrew Bible into Greek[126] but instead specifically chose a much briefer passage from St. Matthew's gospel. Lest his reader have any doubt as to why, Pastor Ruckman doubled back to argue the theological necessity of double inspiration by quoting the verse in full: "It must be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and bring forth a son, and call his name Emmanuel."[127]

For Peter Ruckman, fundamentalism's consumerist bewilderment over the sudden plethora of Bible translations introduced by the virgin birth-denying Revised Standard Version was not a separate or distinct issue from the theological liberalism which J. Frank Norris had attacked or the doubts of scriptural authority which John R. Rice had

[126] St. Mark's gospel, St. Luke's gospel, St. John's gospel, St. Peter's epistles, St. James's epistle, St. Jude's epistle, and St. Paul's epistles.
[127] *St. Matthew* 1:22-23, King James Version. Public domain.

tried to correct. Instead, they were continuations of the same problem through time. Though his rhetoric swung wildly at the weight-bearing pillars of fundamentalism, he was always viewing fundamentalism's structures from within, never without. His goal was not to bring down the house, but to finish pouring the foundation which he believed others before him had failed to finish.

## The Sword of the Lord—and of Peter S. Ruckman

The Bible versions debate exhausted itself into a period of relative quiet during the decade spanning 1983-1993, but King James Onlyism was roused into a threatened panic of self-defense when the newest translation, the New International Version (NIV), replaced the old KJV as gauged by annual sales numbers. This had never previously been accomplished in some 350 years. Further, it became apparent in the early '90s that unlike the nineteenth century's Revised Version or mid-twentieth century's Revised Standard Version, the NIV's ascendance was not a passing fad of curiosity but representative of wider changes in evangelicalism.[128] While the NIV did have a virgin giving birth in *Isaiah*, it often translated male pronoun-dominated New Testament passages in gender-neutral terms and also muted its rendering of St. Paul as criticizing "homosexual offenders" without a blanket condemnation of non-heterosexual orientations.[129]

Gail Riplinger responded to the NIV's threat in 1993. Like Peter Ruckman's first major collaborator Jack Chick[130], she would become a formidable ally to Ruckman while

---

[128] "You mentioned a statistic that the 'NIV version leads the King James Version in sales since 1986,'" in Philip Stoner (Vice President of Biblical and Religious Reference Publishing, Thomas Nelson Pub.) letter to David Cloud (Way of Life Literature, Port Huron, MI), 4 April 1995. Used by permission of Mr. Cloud.

[129] *The Holy Bible: New International Version*, I Corinthians 6:9.

[130] Ruckman's fellow WWII veteran and newly-converted fundamentalist, Jack Chick in 1979 published a comic book-style pamphlet styled *Sabotage?* Chick's impact for the cause of KJV Onlyism cannot be overestimated: whereas Peter Ruckman remained largely unknown outside fundamentalist circles, Jack Chick would boast over 500 million copies of his 142 morality play-style comic

carrying his arguments to those whom he personally had failed to reach or influence. Riplinger was a former adjunct professor in the Home Economics department at Kent State University who then founded A.V. ["Authorized Version"] Publications and produced *New Age Bible Versions: An Exhaustive Documentation of the Message, Men & Manuscripts Moving Mankind to the Antichrist's One World Religion*. It billed itself "the result of an exhaustive six-year collation of new bible [sic] versions [and] their editors," arguing that the thousands of instances in which words and verses of modern translations were changed relative to the KJV was part of an ongoing plot by modern Bible translators—"Luciferians," "occultists," and "sodomites" corrupting God's truth to prepare "a blueprint for the Antichrist's One World religion."[131] It caused a fundamentalist sensation, and went through four printings while ultimately selling over 140,000 copies.[132] Riplinger's A.V. Publications sales catalogue promoted and sold

---

books and tracts printed and translated into over 100 languages, earning him the title of "the world's most published living author" from *Los Angeles Magazine* in 2003. (Robert Ito, "Cartoonist Jack Chick Has Died, Leaving Behind a Lifetime of Evangelical Comics That Fascinated a Generation," *Los Angeles Magazine* 24 October 2016. Web accessed 10 March 2020.) Chick was reckoned by *The Guardian* upon his death in 2016 to be "the world's most-read cartoonist" (Sam Thielman, "Remembering Jack Chick: the Christian cartoonist who tried to save us from hell," *The Guardian* Tues 25 Oct 2016. Web accessed Monday 10 March 2020), and some of Chick's cartoon panel illustrations continue to become viral memes on social media well after his death. Chick's 1979 book *Sabotage?* traced the downhill slide of a fictional man's life named Slator, who had grown up as a good churchgoing boy and enthusiastically entered Christian seminary only for a scheming liberal Bible professor to take away Slator's faith that the A.V. 1611 in his hands was the word of God. Slator's life then spiraled out of control until he ended up in a maximum-security prison in Colorado, his own mother stating to the warden that she hardly recognized her son anymore. Later in the plot, Chick added a footnote recommending Ruckman's *Handbook of Manuscript Evidence*. Jack Chick went on in 1985 to publish another pamphlet, the pocket-sized tract *The Attack*, whose cover depicted the hand of a Jesuit priest setting fire to a copy of the Holy Bible (KJV). *Attack* alleged that a wide group of conspirators across the centuries, from godless academics to the Catholic church and Popes to liberal Protestants and even Satan himself, had all conspired to attack the words of God preserved without error across the ages for English-speaking people in the form of the King James Bible. (Jack Chick, *The Attack* (Rancho Cucamonga, CA: Chick Publications, 1985.).)

[131] Gail Riplinger, *New Age Bible Versions* (Ararat, VA: A.V. Publications, 1993), back cover.

[132] Entry "New Age Bible Versions" in the A.V. Publications online catalog. Web accessed 19 March 2020.

Ruckman's writings alongside her own. Her tome also used unique phrases such as "Alexandrian texts" which Ruckman had previously coined.[133]

Figure 5: Gail Riplinger, c. 1993.

Rev. Dr. Curtis Hutson, second President and Chief Editor of The Sword of the Lord, had assumed leadership immediately following Rice's death. Hutson had previously founded Forrest Hills Baptist Church in Decatur, GA in 1961 which grew from 40 to 7,900 members in less than two decades to be the largest Christian congregation in the state.[134] After the publication of Riplinger's book, Hutson bought a thousand copies and mailed them to pastors nationwide affiliated with the Sword organization.[135]

One of those ministers was Jack Hyles, pastor of First Baptist Church in the Chicago suburb of Hammond, Indiana. At the time of *New Age Bible Versions*' publication, FBC-Hammond was the largest Baptist church in the United States, with

---

[133] Riplinger, *New Age Bible Versions.*
[134] "Biography of Dr. Curtis Hutson," in About Us section, The Sword of the Lord website. Accessed 19 March 2020.
[135] David J. Stewart, "Dr. John R. Rice and King James Onlyism" (July 2012). Internet blog. Accessed 19 March 2020.

weekly combined services attendance of approximately 20,000 people.[136] Pastor Hyles had also founded the fundamentalist Hyles-Anderson College in 1972 and the college awarded Riplinger an honorary doctorate for her work. The school's first honorary doctorate years before had been bestowed upon John R. Rice's favorite saddle horse, a stud named "General Douglas MacArthur."[137] Nevertheless, following the honorary doctorate, Riplinger's books and interview appearances insisted upon the title "Doctor" or "Professor." She had no formal education in religion or biblical languages; all her college-level major coursework was in Interior Decorating.[138] Rev. Hyles admitted that he held Dr. John R. Rice's views on the KJV as long as Rice lived, Hyles sometimes sermonizing that a particular KJV word or verse could be better translated. However, following Riplinger's book and acting after Hutson's influence, Hyles preached a sermon at First Baptist which "rejected and ridiculed the heresy that 'only the originals are inspired'" and promoted an explicit KJV Only position.[139]

To this day, as quoted early on in this paper, *The Sword of the Lord's* front-page statement of faith in every issue now endorses a position on the English Bible which its founder John R. Rice deplored as "nutty" and "cantankerous." Peter Ruckman lived to view with satisfaction the capitulation of Rice's movement, dying in 2016 aged 94. His victory in the battle for influence over his opponents in fundamentalism's inerrancy debates was undeniable, he had literally gotten the last word when outliving his chief foe, and the former circumstance was due mainly to the latter one.

---

[136] Daniel J. Lehmann, "Fundamentalists Shun a Society They Try to Save", Chicago *Sun-Times* June 6, 1993, p. 5.

[137] "Hyles-Anderson College," in NationMaster statistical encyclopedia (online). Web accessed 19 March 2020.

[138] "Gail Kaleda: Instructor, Home Economics," in 1981 course catalog, Kent State University.

[139] "The Growing Convictions of Dr. Jack Hyles with Regard to the King James Bible," from JackHyles.com. Web accessed 19 March 2020.

In the debate between Rice and Ruckman, a microcosm of moderate and conciliatory fundamentalism versus hardline hellfire-and-brimstone views played itself out, and it has been the conservative faction which has emerged victorious. The mid-century mark saw *The Sword of the Lord* newspaper specifically opposing the infallible-KJV views of Ruckman et al.[140] By the turn of the century, *Sword of the Lord* itself had become staunchly KJV Only, taken over by the very Ruckman-led movement it had so long opposed.[141] The events which occurred in between reveal a great deal about the nature of fundamentalist politics and leadership in the 20th century, evangelical conceptions of sacred space, language, and objects, and conceptualizations of the nature of change in American Protestantism after the second World War—and promise to say even more. Indeed, this paper's limitations of scope into a new inquiry have opened entire new vistas for important future research into how the King James Version Only movement provides a fascinating case study for scholars of material culture with its anachronistic and atavistic conceptions of material mediation of the divine.[142]

Dr. John R. Rice was a charismatic evangelist with an organization wielding dozens of eloquent preachers and writers, and a newspaper with a readership of 100,000 or more in the 1950s and onward.[143] While the *Sword of the Lord* camp certainly was on

---

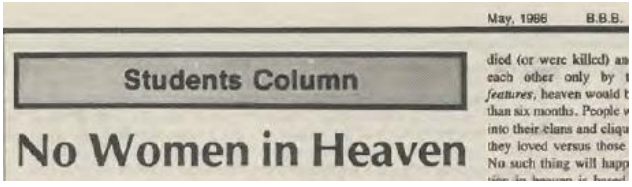
[140] John R. Rice, *The Sword of the Lord* (2 Feb 1973), 15.

[141] For instance, the current Statement of Faith on *The Sword of the Lord Publishers* website states, "WE BELIEVE […] the King James Bible, is verbally and plenarily inspired of God. It is the inspired, inerrant, infallible," etc. In the 27 Dec 2019 edition of *Sword of the Lord,* current editor Dr. Shelton Smith in a front-page editorial declared, "the King James Bible […] is inspired, inerrant and infallible." (pp. 1, 11)

[142] See Andrew Coates, "Visually Dividing the Word of Truth," in "Senses of Fundamentalism" (Doctoral dissertation: Duke University, 2016); David Morgan, Ed., *Religion and Material Culture: the Matter of Belief* (London, New York: Routledge, 2009); and Sally Promey, *Sensational Religion: Sensory Cultures in Material Practice* (New Haven, CT: Yale University Press, 2014), pp. 2-14.

[143] In *Man Sent from God* pp. 136-137, Robert Sumner listed *Sword of the Lord*'s paid circulation for 1952 at 91,122. By 1956, the first year the Ayer directory listed the *Sword*, subscriptions stood at 107,667 [*N. W. Ayer & Son's Directory of Newspapers and Periodicals 1956* (Philadelphia, PA: N. W. Ayer & Son, 1956).]

the side of conservative evangelicalism and preached fundamentalist doctrines from the virgin birth to six-day creationism and traditional gender and sexuality roles, they also believed strongly in non-coercion and freedom of faith and practice, and in non-partisan justice. Rice commonly used his publishing platform to campaign against government practices which disproportionately affected the working poor.[144] Nevertheless, the arguably largest, most well-organized, and most competently-led voice of Southern fundamentalism in print was conquered in only a few years by a very loose confederation directed by only one man, Peter Ruckman, a man who advocated for segregation into the Clinton era and argued from his reading of scripture that there would be only men and no women in Heaven.[145] The manner in which Ruckman's revolution happened is for twentieth-century Americanists the most remarkable heretofore-untold story of fundamentalism in the South.


May, 1986 B.B.B.

Students Column

No Women in Heaven

died (or were killed) a
each other only by
features, heaven would
than six months. People
into their clans and cliqu
they loved versus those
No such thing will happ

Figure 6: Peter Ruckman in *Bible Believers' Bulletin*, 1986.

[144] One such example among several is the fight which Rev. Rice and Rev. Norris led in Texas influencing the state legislature to outlaw racetrack gambling, successfully arguing that gambling and lotteries are largely "a tax on the poor." See Daniel Williams, *God's Own Party: the making of the Christian Right* (Oxford: Oxford University Press, 2010), 34.

[145] Peter S. Ruckman, "No Women in Heaven?", *Bible Believers' Bulletin* May 1986 (Pensacola, FL: Bible Baptist Church), 3.

## *Thy works do follow thee:* Ruckman's legacy

Peter Ruckman was aware in real-time of the divisiveness which his views would bring to fundamentalism, reflecting that his "messages were enough to split three national fellowships, more than fifty colleges and universities, and several hundred local churches."[146] While Ruckman and all his chief foes and allies were fellow Baptists, the conservative anxiety and conflict-ridden search for empirical truth which he identified and addressed were not limited to one denomination. In 1998, Congregational Methodist Church preacher David Bratcher[147] led an emergency annual conference of the denomination's Tennessee/Alabama diocese (which had been founded in 1855) following their resolution demanding that the Church's official publication *The Congregational Methodist Messenger* exclusively use the KJV. Congregational Methodist national headquarters declined reply to the resolution.[148] In response, 17 of the 23 congregations in Congregational Methodism's east TN/north AL bishopric left the denomination entirely,[149] a significant blow to a Church with over 14,000 members across the U.S.[150] There are to this day independent "KJV Methodist" churches scattered across the upper South's Cumberland Plateau region as a result.

Peter Ruckman continued to work enthusiastically in serving as hardline fundamentalist rhetoric's bleeding edge well into the twenty-first century. Much of his later wrath was turned against the LGBTQ community, often describing them as beneath contempt. His 1996 moralizing commentary *Music and Musicians*— "A unique history of

---

[146] Peter Ruckman, *Ruckman's battlefield notes: the Christian civil war of 1901-2001* (2003), p. 45.
[147] [Full disclosure: Rev. Bratcher is also this author's father. -*JB*]
[148] Pond Creek Congregational Methodist Church (Alamo, TN) / Pastor David Bratcher, letter to Congregational Methodist Headquarters (Florence, MS), 1997.
[149] Conversation with David Bratcher, evening of Tues 17 March 2020.
[150] "Congregational Methodist Church," in Frank Mead et. al., *Handbook of Denominations* (Abingdon Press, 2005).

music from a Biblical perspective (AV 1611) with all styles and periods of music examined and evaluated from the word of God"[151]—advocated listening to European classical music instead of popular American music with sensual African rhythms, but especially warned against listening to "the 'Frisco-fairy-fruit-faggot"[152] classical composer Pyotr Tchaikovsky, who had openly-known homosexual tendencies.[153] Jack Chick joined in the crusade, mass-producing a series of anti-LGBT cartoon-style pamphlets stating that all older gay men are pedophiles and all younger gay men and lesbians have been victims of child molestation.[154]

In general, when the nation's prominent journalists on religion do notice the KJV Only movement, they often pinpoint it as the leading edge of anti-LGBTQ fundamentalist rhetoric in the U.S.[155] and point to King James Only adherents such as Westboro Baptist Church. While most congregations and their pastors have not gained such national notoriety, others commonly make regional headlines within their own spheres of influence. Knoxville, TN pastor and sheriff's deputy Jason Fritts incurred the wrath of Tennessee newspaper headline-writers for a viral video suggesting that "homos be put to death;"[156] pastor Bratcher in his Sunday sermon following the U.S. Supreme Court's *Obergefell* decision for marriage equality preached to a countywide radio audience that

---

[151] Book description of *Music and Musicians* from the website of Bible Baptist Bookstore. Web accessed 10 March 2020.
[152] Peter S. Ruckman, *Music and Musicians* (Pensacola, FL: Bible Believers Press, 1996).
[153] Arit John, "Historians don't doubt that Pyotr Tchaikovsky was gay," *The Atlantic,* 23 Aug 2013. Web access.
[154] Sam Thielman, "Remembering Jack Chick […]", *The Guardian.*
[155] Ruth Graham, "The New Hate Pastors," *Slate,* 12 Aug 2019. Web accessed 10 March 2020.
[156] David K. Li, "Tennessee detective who preached gay people are 'worthy of death' having cases reviewed for bias," NBC News, 14 June 2019. Web accessed 10 March 2020.

he would rather see his church burned down before he allowed a same-sex wedding to take place in it.[157]

Peter Ruckman's personality appeared to encompass many traits, but "lazy" was not one of them. Beginning with *Bible Babel* and continuing nearly to his death in early 2016, he published 138 books, pamphlets, and tracts totaling 32,718 pages. The pervading theme in every page was the idea that the Bible is God's words and the final authority for mankind—not just the Bible in an abstract sense, but the literal words of the King James translation to whose pages the reader could run for refuge and gaze into the very mind of God himself.[158]

In the last publicly-available piece of correspondence written before he died, Peter Ruckman alluded to the famous "My cup runneth over" phrase from the twenty-third Psalm, saying "If I were to die before the Lord came, you should put on my grave, 'God gave him a full cup.' And it ran over a long time ago."[159] The dying premillennialist was surprised that his Lord had not returned decades earlier,[160] and in his 94th year of life exclaimed "there is only one thing that God could not do: He could not come too soon for Pete Ruckman."[161] Rev. Dr. Ruckman died in April 2016; he has now had his longed-for opportunity to meet his God, but in so doing he left behind an empire of some ten thousand King James Only churches in the United States alone, a movement to which his

---

[157] David Bratcher, audio CD of Sunday morning sermon, Sun 28 June 2015, and also this author's personal memory.
[158] Page count taken from the late Dr. Ruckman's press, Bible Baptist Bookstore, store.kjv1611.org. Web accessed 19 March 2020.
[159] Peter Ruckman, letter to John Davis / Time for Truth Ministries, late 2015.
[160] He twice predicted the Second Coming would occur in 1989, "if our calendar is right": see *Bible Believers' Bulletin* of Oct 1988 p. 10 and Feb 1989 p. 1.
[161] Ruckman, letter to John Davis, "late 2015." Web access.

influence was so central that KJV Only believers from any denomination are commonly labeled "Ruckmanites" whether or not they have even heard of the man.[162]

Amid the political, economic, and cultural turmoil roiling the United States from the early 1960s onward, these KJV communities have flourished in their efforts to turn back time on American religion. "There does not appear to be any realistic hope that the KJV-only position will die out any time in the near future," noted Jeffrey Straub, professor of historical theology at Central Baptist Theological Seminary. Paradoxically for such a stridently anti-modern group, "the Internet has if anything made the dissemination of even the most extreme forms of KJV-onlyism even more accessible to a worldwide audience."[163] Working together against biblical David-and-Goliath longshot odds, Peter Ruckman and the King James Only movement produced new generations of American fundamentalists who could sing with the centuries the Reconstruction-era revival hymn, "Give me that old-time religion […] It was good for our fathers, it was good for our mothers, and it's good enough for me!"[164]

## Historiographical conversations

Writing in the 2013 *Encyclopedia of Religious Controversies in the United States,*[165] Georgia Southern professor of English Dr. Timothy D. Whelan surveyed KJV Onlyism in a brief three-paragraph summary. His treatment was laudable in that it not only objectively expounded on the nuanced differences on views of inspiration between

---

[162] "'What is a 'Ruckmanite'?' […] Christians who have concluded that the King James Bible is the absolute perfect word of God," Chick Publications blog (n.d.). Web accessed 19 March 2020.

[163] Ken Camp, "King James-only adherents apply inerrancy to 1611 Bible translation," in *Baptist Standard* (Waco, TX: 21 Apr 2011). Web access.

[164] Forrest McCann, *Hymns and history: an annotated survey of sources* (Abilene, TX: Abilene Christian University Press, 1997), p. 595. This author recommends the Dolly Parton rendition, available on YouTube.

[165] Timothy Whelan, "King James Only," in *Encyclopedia of Religious Controversies in the United States* (Santa Barbara, CA: Credo Reference, 2013), pp. 428-429.

KJV Only fundamentalists and more traditional fundamentalism, but also referenced a few of the most widely circulated KJV Only books and authors. However, as historical writing, the article lacked a timeline narrative or sense of historical development. Also, the editorial constraints placed on Prof. Whelan's word count inevitably resulted in some reductionism which obscured his otherwise very clear presentation. For example, he wrote of the movement only as a coalition of Baptist groups, but left out other contributions such as fundamentalist Methodism from Bob Jones to Congregational Methodism; and credited Rev. David Fuller for originating ideas that the KJV is a "translation without error," when in fact Fuller in 1970 denied "that the translators were infallible or their work was perfect."[166]

In his 2018 piece "The King James Only Movement" for *The Oxford Handbook of the Bible in America*, progressive Baptist minister and University of Dayton professor of Religious Studies Dr. Jason Hentschel laid the origins of King James Only fundamentalism at the feet of Peter Ruckman, surmising that he was motivated primarily by the Red Scare and anti-communism after some of the Revised Standard Version's translators were investigated by McCarthy's congressional committee.[167] For his article, Rev. Hentschel visited a number of contemporary active KJV Baptist churches in his region and also conducted close readings of Ruckman and others to argue convincingly that KJV Onlyism is only the latest iteration of fundamentalism's anxious quest for certain truth which was set in motion in the late-nineteenth century by John Burgon and associated defenders of literal biblical inerrancy post-Charles Darwin.

---

[166] David Otis Fuller, *Which Bible?* 5th ed. (Grand Rapids, MI: Institute for Biblical Textual Studies, 1970), p. 23.

[167] Jason Hentschel, "The King James Only Movement," in Paul Gutjahr, ed., *Oxford Handbook of the Bible in America* (New York: Oxford University Press, 2018).

Regrettably for such an insightful piece, Hentschel's article also mistook crucial details about the immediate controversies leading to twentieth-century King James Onlyism—Ruckman did not ever, in fact, show concern over Cold War issues except tangentially in passing—and underestimated the scope of influence which the movement continues to exert in the United States, too quickly dismissing a movement with thousands of congregations as "but a tiny percentage of today's evangelicals." [168]

The greatest common contribution Whelan and Hentschel made lay in correctly anticipating that, just as with fundamentalism more generally, any historical recounting of King James Version Only events would necessitate writing largely in biographical form. As Robin Smith noted in their extensive survey of John R. Rice's writings, fundamentalism's radically decentralized structure of church government inevitably leads to "religious fiefdoms," networks of nominally independent churches over which one or a very few wield power and influence sometimes approaching cult-of-personality levels. It is precisely because "fundamentalism is often defined by the actions of its most militant and pugnacious proponents" that King James Onlyism can be most efficiently historicized, as Whelan and Hentschel foresaw, by first detailing the lives and contexts of its strongmen-style leaders, then tracing the manner in which those who joined their cause fell in line.[169]

[168] Hentschel in Gutjahr, ed., p. 230.
[169] Robin Smith, "John R. Rice, *The Sword of the Lord* [etc.]," pp. 25, 106.

# Bibliography

## Primary Sources

The Bible. King James Version. Public domain.

---. English Standard Version (Wheaton, IL: CrossWay Publishers, 2001).

---. New International Version (Grand Rapids, MI: Zondervan House, 1984).

---. Revised Standard Version (New York, NY: National Council of Churches, 1952).

Bratcher, David, with Pond Creek Congregational Methodist Church (Alamo, TN). Letter to Congregational Methodist Headquarters (Florence, MS), 1997.

Burgon, John William. *The Revision Revised: Three Articles Reprinted from 'The Quarterly Review.'* (London: John Murray, 1883).

Calvin, John. *Commentary upon the Acts of the Apostles* (Edinburgh: The Calvin Translation Society, 1844).

Camp, Ken. "King James-only adherents apply inerrancy to 1611 Bible translation," in *Baptist Standard* (Waco, TX: 21 Apr 2011).

Chick, Jack. *The Attack* (Rancho Cucamonga, CA: Chick Publications, 1985.

---. "'What is a 'Ruckmanite'?' […] Christians who have concluded that the King James Bible is the absolute perfect word of God," Chick Publications blog (n.d.). Web accessed 19 March 2020.

Cimino, Dick. *The Book* (Cedar Hill, TX: Wonderful Word Publishers, 1974).

---. *The Truth About the "New Bible": The New Revised Standard Version Examined* (publisher not available, 1952).

Clarke, Donald T. *Bible Version Manual* (Sunbury, PA: Bible Truth Institute, 1975).

Cummons, Bruce D. *The Foundation and Authority of the Word of God* (Massillon, OH: published by the author, 1973).

Custer, Stewart. "Book review of *Manuscript Evidence*," in *Biblical Viewpoint* (April 1971).

---. The Truth about the King James Only Controversy (Greenville, SC: Bob Jones University Press, 1981).

Entzminger, Louis, with Jerry Falwell. *The J. Frank Norris I Have Known for 34 Years* (Fort Worth, TX: New Testament Ministries, 1948).

Evans, Herbert F. *Dear Dr. John: where is my Bible?: a written dispute with Dr. John R. Rice* (Herkimer, NY: published by the author, 1973).

Fuller, David Otis. *Which Bible*?, 3rd ed. (Grand Rapids: Grand Rapids International Publications, 1970).

Henry, Matthew. *A commentary on the Holy Bible; containing the text of the Authorized version; Matthew Henry's commentary,* etc. (Philadelphia, PA: Lippincott, Grambo and Co., 1852-53).

Himes, Andrew. *The Sword of the Lord: The Roots of Fundamentalism in an American Family* (Seattle, WA: Chiara Press, 2011).

Hodges, Zane, and Earl Radmacher. *The NIV Reconsidered: A Fresh Look at a Popular Translation* (Dallas, TX: Redencion Viva, 1990).

---. "Review of Bible Babel," in *Bibliotheca Sacra* Oct 1967.

Kent State University. "Gail Kaleda: Instructor, Home Economics," in 1981 course catalog.

Lehmann, Daniel J. "Fundamentalists Shun a Society They Try to Save," *Chicago Sun-Times* June 6, 1993.

Oregon Death Index: 1971-2002 (microfiche), Vital Records department of the Oregon Historical Society's Research Library. Web access.

*The Port Arthur* [TX] *News* (12 January 1929).

Pyle, Hugh. "A Pyle of Books" (personal autobiographical webpage), web access.

Ray, James Jasper. *God Wrote Only One Bible* (Eugene, OR: Eye Opener Publishers, 1955).

---. *The New Eye-Opener* (Eugene, OR: Eye Opener Publishers, 1980).

Rice, John R. "Be a Fundamentalist but Not a Nut," *The Sword of the Lord* 2 February 1973.

---. "Billy Graham Winning Thousands in England: American Youth for Christ Team Including Billy Graham […] Marvelously Used in Great Britain," *Sword of the Lord* (28 Feb 1947).

---. *I am a Fundamentalist* (Murfreesboro, TN: Sword of the Lord, 1975).

---. Letter to Bob Jones Jr., 20 Sept 1971.

---. "The McIntire Articles," *Sword of the Lord* (8 April 1949).

---. "Other Sheep." Transcription of an audio CD of the August 1980 sermon, distributed by Sword of the Lord Publishers (Murfreesboro, TN).

---. *Our God-Breathed Book: the Bible* (Murfreesboro, TN: Sword of the Lord Publishers, 1958).

---. "Southern Baptist Modernism," *Sword of the Lord* (January 10, 1936).

---. *Verbal Inspiration* (Murfreesboro, TN: Sword of the Lord, 1943).

Riplinger, Gail. *New Age Bible Versions* (Ararat, VA: A.V. Publications, 1993).

Ruckman, Peter S. *The Bible Babel: A Critical and Practical Survey of the Motives, Sources, and Methods of 20th Century Translations and Translators* (Pensacola, FL: Pensacola Bible Press, 1964).

---. *The Book of Acts* (Pensacola, FL: Bible Baptist Bookstore, 1974).

---. *The Book of Exodus* (Pensacola, FL: Pensacola Bible Institute, 1976).

---. *The Christian's Handbook of Biblical Scholarship* (Pensacola, FL: Bible Baptist Bookstore, 1988).

---. *Christian's Handbook of Manuscript Evidence* (Pensacola, FL: Bible Baptist Bookstore, 1970).

---. *The Full Cup: A chronicle of grace* (Pensacola, FL: Bible Baptist Bookstore, 1992).

---. *History of the New Testament Church* vol. 2 (Pensacola, FL: Bible Baptist Bookstore, 1984).

---. *The Last Grenade* (Pensacola, FL: Bible Baptist Bookstore, 1990).

---. *Music and Musicians* (Pensacola, FL: Bible Believers Press, 1996).

---. "No Women in Heaven?", *Bible Believers' Bulletin* May 1986 (Pensacola, FL: Bible Baptist Church).

---. *Ruckman's battlefield notes: the Christian civil war of 1901-2001* (Pensacola, FL: Bible Baptist Bookstore, 2003).

---. *Satan's Masterpiece! The New American Standard Version* (Pensacola, FL: Pensacola Bible Institute, 1972).

Ruckman, Peter Jr., *John Wilson Ruckman: Scholar, Soldier, and Public Figure* (Rock Valley College: 1 Oct 2007). Web access.

*The Salt Lake Herald* (13 Nov. 1887).

Scofield, C.I. *Rightly Dividing the Word of Truth (II Timothy 2:15): being ten outline studies of the more important divisions of Scripture* (Findlay, OH: Fundamental Truth Publishers, 1936).

*The Searchlight* No. 44 (Fort Worth, Texas: 14 Sept 1923).

Spurgeon, Charles. *The Treasury of David: containing an exposition of the book of Psalms* (London: Passmore and Alabaster, 1907).

Tassal, Paul. *The Baptist Bulletin* (Arlington Heights, IL: Regular Baptist Press, 1981).

Walden, Viola T. *John R. Rice: The Captain of Our Team* (Murfreesboro, TN: Sword of the Lord Publishers, 1990).

Wilkinson, Benjamin. *Our Authorized Version Defended* (Washington, D.C.: Washington Missionary College in D.C., June 1930).

---. *A reply to the review of my book "Our Authorized Bible Vindicated"* (Payson, AZ: Leaves of-Autumn Books, 1989. Reprint.)

Secondary Sources

Altholz, Josef. "The Mind of Victorian Orthodoxy: Responses to 'Essays and Reviews,' 1860 1864," in *Church History* No. 51 (1982).

Barr, James. *Fundamentalism* (London: SCM Press, 1981).

Beale, David O. *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, SC: Bob Jones University Press, 1986).

Campbell, Gordon. *The Bible: The Story of the King James Version, 1611-2011* (Oxford University Press, 2010).

Carpenter, Joel A.. "The Fundamentalist Leaven and the Rise of an Evangelical United Front," in *The Evangelical Tradition in America,* Leonard I. Sweet, ed. (Macon, GA: Mercer University Press, 1984).

Coates, Andrew. "Visually Dividing the Word of Truth," in "Senses of Fundamentalism" (Doctoral dissertation: Duke University, 2016).

De Claissé-Walford, Nancy. “Addendum: the Scofield Reference Bible,” in *Review and Expositor* no. 106 (Winter 2009).

Clark, Constance A. "Evolution for John Doe: Pictures, The Public, and the Scopes Trial Debate," in *Journal of American History* (vol. 87 no. 4).

Dollar, George W. *A History of Fundamentalism in America* (Greenville, SC: Bob Jones University Press, 1973).

Harding, Susan. *The Book of Falwell: Fundamentalist Language and Politics* (Princeton, NJ: Princeton University Press, 2000).

Hentschel, Jason. “The King James Only Movement,” in *The Oxford Handbook of the Bible in America* (New York, NY: Oxford University Press, 2017).

Hyde, Paul. “Bob Jones University earns long-sought accreditation,” *The Greenville* [SC] *News*, 16 June 2017.

Mead, Frank, et al. *Handbook of Denominations*, 12th ed. (Abingdon Press, 2005).

Metzger, Bruce, ed. *The Oxford Companion to the Bible* (Oxford, UK: Oxford University Press, 1993).

Moore, Howard Edgar. “The emergence of moderate fundamentalism: John R. Rice and The Sword of the Lord” (PhD dissertation, George Washington University, 1990).

Morgan, David, ed. *Religion and Material Culture: the Matter of Belief* (London, New York: Routledge, 2009).

Packer, J.I. *“Fundamentalism” and the Word of God* (Grand Rapids: Eerdmans, 1958).

Promey, Salley. *Sensational Religion: Sensory Cultures in Material Practice* (New Haven, CT: Yale University Press, 2014).

Russell, C. Allyn. *Voices of American Fundamentalism* (Philadelphia: Westminster Press, 1976).

Sandeen, Ernest. *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: University of Chicago Press, 1970).

Smith, Robin. "John R. Rice, The Sword of the Lord, and the Fundamentalist Conversation: Comparisons with J. Frank Norris's The Fundamentalist and Carl McIntire's The Christian Beacon" (Master's thesis, Wright State University, 2013).

Taylor, Mark. *Island in the Lake of Fire: Bob Jones University, Fundamentalism, and the Separatist Movement* (Athens: University of Georgia Press, 2012).

Whelan, Timothy. "King James Only," in *Encyclopedia of Religious Controversies in the United States* (Santa Barbara, CA: Credo Reference, 2013).

Williams, Daniel. *God's Own Party: the making of the Christian Right* (Oxford: Oxford University Press, 2010).